

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 28.

NEW-HAVEN, DECEMBER 8, 1821.

VOL. VI.

## WESTERN AFRICA.

*From the London Missionary Register.*

SHERBRO.

*Church Missionary Society.*

Extracts from the Journal of the visit of William Tamba, a converted African from Regent's Town, who is now a useful Missionary among his countrymen. It will give pleasure to see the course pursued by this Native Christian, endeavouring to benefit his countrymen—the attention with which he was almost everywhere listened to—and the earnest desire of further instruction, which was, in various instances, manifested.

The parts of Scripture which he read and explained to the people, were well selected to introduce to them the great topics of Divine Revelation—the Creation and Fall of Man; the nature and sanctions of the Holy Law of God; the Vanity of Idols; the free Invitations and gracious Provisions and Promises of the Gospel; and the Character and Work of the Redeemer.

He closes almost every day's statements with a short prayer for a blessing, many of which we have omitted, to avoid repetitions.

Nov. 6, 1820. About five o'clock in the evening, I and John Cates walked from Regent's Town to Passantah Place, where we stopped all night. Saw seven men and women, beside children, that evening. Read to them the Fifth Chapter of Matthew. I could not talk to them in their language, as they are Susoos: but I spoke to one of my countrymen, who told them again. They went to their houses, and one Old Man prayed to Mahomed. Then I went to him, and said unto him, "What God do you pray to?" He said, "To Mahomed." I asked him, "What did Mahomed do for you? or, what has he made?" He did not answer. Again I asked him, "Did Mahomed say unto you, 'Call not the women and children to prayer?' or did he say they have no souls?" He said, "The women pray in their houses, and the children have no understanding." I said, "Do you think that they cannot die?" He said, "Yes, they die; but God will save them because they are young." I asked again if they did no sin. He did not answer. May the Lord give them ears to hear, and hearts to receive the Word, through Jesus Christ our Lord! Amen.

Nov. 8. This morning, about eight o'clock, about fifty men and only one woman came together. I read to them the Fifth Chapter of Matthew. They were

very attentive. When I had spoke to them, I concluded in prayer. Oh that the Lord may open their hearts, that they may receive the Word of the Lord, who is blessed for ever! Amen.

Nov. 13. We went to another island, called Footoo. I saw eleven men and women, besides children. Read and explained to them the Second Chapter of Revelation. After that they asked me, "What shall we do, because we have nobody to teach us how to pray, and to tell us the way of God? We understood what you said, and we are glad; but if you go away, we shall soon forget what you said." Then I said unto them, "Pray to God to teach you, and to shew you all your sins: don't forget to pray night and day."

Then we went to Jellah, another small island, about five o'clock, where we stopped all night. About seven o'clock, I called the people together. I saw forty-nine men and women, beside thirty-nine children. I read and explained to them the Third Chapter of Genesis. I talked in Sherbro first, then in Cosso. The people were very attentive. When I had done, every one prayed for himself; and afterward I heard some pray in their houses. I heard one voice saying, "O Lord, we no sabby you. O Lord, we have broke thy Law. Teach us, O Lord, and save us! We know nothing what is good, but bad. O Lord, forgive us all the bad we done; and teach us! Amen." O that the Lord our God may give them hearts to receive His Word, and faith to believe, through Jesus Christ our Lord! Amen.

Nov. 14, 1820. We went this morning to Jenkin Island, to Treesana. I saw eighty-two men and women, besides children. I read and explained to them the First Chapter of John. They were very attentive; and when I had done, an Old Man said to me, "We are glad to hear this word." Then all the people said, "Yes, yes: these words are good for our souls." Then the old man said, "For myself, I am very old: my life is in the hand of God: I know not what time God will take it away. I will look to God, let him do what he will. But, William Tamba," said the old man, "I am blind, I cannot see. Cut some holes in a piece of board, that I may know when it is Suuday. I will count

them holes every morning, that we may not forget." Then I took a board, and cut seven holes in it and gave it to him. May the Holy Spirit teach them, and us all! Amen.

*Nov. 15.* In the morning, I asked them to show me another town; but they would not let me go. At last I got away, and went to another town, where I had been on Sunday. It was about twelve o'clock. The people came together; called me, and said, "We want to hear more from you about our souls." Twenty-eight men were present; all the women and children were in their farms. I read and explained to them the Third Chapter of Genesis: they were very attentive. May the Lord help them to believe, through Jesus Christ our Lord! Amen.

Then we went away, and came to Mr. G. Caulker, at Tortoise Island. We stopped at that place all night.

In the evening, Mr. Thomas Caulker called the people together. I saw 196 men and women, beside children. I read and explained to them the Twentieth Chapter of Exodus: they were all very attentive to hear the Word. After Service, Mr. Caulker spoke to the people, and said, "Men, women, boys, and girls! every one of you hear what the Book of God says. I beg you all, do let us leave off all the bad things, which God has commanded us to leave off: and let us try to pray to God; yes, to that Lord who died for us." Then he turned to me and said, "I have heard what you said, and I hope that God will bless the Word to my soul; and may God bless you, and the good people that have sent you! and may the good people of God send you every time, to come and tell us the Word." Those words made me glad. O may the Lord help them, through Jesus Christ our Lord! Amen.

*Nov. 19, 1820. Sunday.* Mr. Thomas Caulker told me that I should go to his sister, to another town, which is called Bombertokee. I went there: forty-nine men and women came together. I read and explained to them the seventh Chapter of Matthew: they were all attentive. After service, Mr. Caulker's Sister, an old woman, said the following words: "I am an old woman. I know not what time God will take me away. I am glad to hear this Word before I die. May the God bless you, and that Word which you talk, and all the people of God!" Then I answered her and said, "Look to the Lord Jesus Christ; for He is merciful. You are old, and drawing nigh to the grave; pray night and day, that God the Spirit may bring all

your sins to your remembrance, and lead you to the Lord Jesus Christ."

*Nov. 26. Sunday.* Went, this morning to Fagabey: spoke to eight men and women. From that place I went to Sangah, where I spoke to thirteen men and women: read and explained to them the Twentieth Chapter of Exodus: they were very attentive to hear; but I was afraid that I had not told them good, and I cried unto God and said, "O Lord, thou knowest all things! thou knowest that neither my prayer, nor my reading, nor my talking, can do them any good, except Thou blessest the Word to them; therefore, O Lord, bless the Word to them, through Jesus Christ our Lord! Amen."

Then I went back to Yourney, where I stopped all night. The people came to my house, and asked me many questions, and I told them the Word of God.

*Nov. 27, 1820.* Went to the plantains, Mr. Caulker had not come yet. In the evening, I kept prayer with the people, and read a chapter, and explained it.

*Nov. 28.* Went to a place called Monyeh; but before I went, I kept morning prayer with the people on the plantains, and read and explained a chapter; the people were most of them present, and were very attentive. When I came to Monyeh, I spoke to twenty-nine men and women on the Twentieth Chapter of Exodus; they were very glad to hear the Word of God.

From that place I went to Inculuny. I saw twenty-five men and women: read and explained to them the Fifth Chapter of the First Epistle of John. I told them about the Commandments of God, and then of the Saviour's death, and for what he died. They were very attentive, and glad to hear the Word of our Saviour.

*Nov. 29.* Went to the place called Tambe. In the evening, sixty-nine men and women came together: read the Twentieth Chapter of Exodus, and explained it: they were attentive.

*Nov. 30.* I went by land to Bembala, but saw only four men: the other people were in their farms. I told the men that I would come again to-morrow, and tell them good words: they said they would call the people together.

Then I went to another place, called the same, Bembala. In the evening, fifty men and women came together; beside children. I read and explained to them the First Chapter of Genesis: they were glad to hear. May the Lord teach them and me! Amen.

*Dec. 1.* Went back to that other town,



where I was yesterday, called Bembala: forty-five men and women came together, beside children. Read and explained to them the Twenty-eighth Chapter of Matthew, and afterwards the Twentieth Chapter of Exodus: the people were all very attentive.

*Dec. 2.* Went to a place called Samee, where I was with Mr. Cates, two years ago; the people knew me. They had kept Sunday all the time, but had made a mistake: they had Sunday on Saturday. They asked me why I did not come sooner. I told them, I had no time, but should come soon again now; they begged me to come again soon. I spoke to them the Word of God and they were very attentive. May God help them! Amen.

*Dec. 3, Sunday.* We were in the canoe all night, and came this morning to the Plantains. Mr. Caulker had been home, but was gone again to Freetown. Kept service with the people, at ten o'clock in the morning, and at three o'clock in the afternoon. Read and explained, in the morning, the Fifty-fifth of Isaiah; and, in the afternoon, the Sixth of St. John. The people were very attentive. The children sung a hymn, every time, in Sherbro; and I concluded in prayer.

After the service in the afternoon, the people came to my house, one after the other, and asked me questions; they came to me till about twelve o'clock in the night. They said that they had done all them bad things, which I had talked about; and they wanted to know what they must do to be saved. Some of them were afraid very much: I told them to believe on the Lord Jesus Christ, and then they should be saved; and leave off them bad country-fashions. They did come so much that I could get no sleep.

*Dec. 4.* Went to the Plantains, to-day, to a river called Gabur. We came into the river about two o'clock, and in the evening to a town called Gonolaw: thirty-nine men and women came together. I read and explained to them the Twentieth Chapter of Exodus. When I had done speaking, they said, "We are guilty." Then I read to them the Sixth Chapter of St. John's Gospel; and shewed that Jesus Christ, the Son of God, died for the guilty: He gave himself to save sinners. They were very attentive to hear this.

*Dec. 5.* Went to Candin; we stopped there all day. In the evening, fifty-five men and women came to hear the Word. Read and explained to them the Twentieth Chapter of Exodus: they were attentive to hear. After I had done, they asked me some

questions; they said, "You say that God send you to tell us about our sinful state—what is the matter God let us fall into sin?" I opened the Bible, and read and explained to them the Third Chapter of Genesis, and told them how sin came to men; we, according to that, are born in sin. They answered not a word; but were glad when I told them about the Lord Jesus Christ our Saviour. O may the grace of our Lord Jesus Christ be with us! Amen.

*Dec. 6, 1820.* Went to Fose, where we stopped all day. The people came together about seven o'clock: I saw fifty-nine men and women, besides children. Read and explained to them the twentieth Chapter of Exodus: they were attentive. Then I saw a gregree with two faces. I wanted to buy him; but they wanted too much money: they asked me one pound sterling I wanted to lay hold of him, but they would not let me: they said it would kill me. I said, "Let me try;" but they would not let me try; they said it would kill me.

*Dec. 8.*—Went to a large town, called Gabou. In the evening I saw 109 men and women, beside children. I read and explained to them the first Chapter of Genesis; they were all very attentive, and glad to hear the Word of God. Then they asked me about the Commandments of God. I read and explained the Twentieth Chapter of Exodus to them: they were very attentive. May the Holy Ghost point them to the Lord Jesus Christ our Saviour! Amen.

After I had done speaking, some people had tied up some salt, which they were going to sell in the country. Before they went away, they went to the gregree-house, and offered a sacrifice; they took a fowl and some rice, and did eat half, and took the other half, and put it on the stone and some bones in the gregree-house, and then went, one by one, and prayed—"Help us, when we go trading: open the way for us: give us good look, and bring us back again:"—and then they took some of the dirt which was in some shells in the gregree-house, and rubbed it before their heads. After that the Headman came home. I told him why I was come, and then told him what I had seen the people do. He said, "God give white man book, and He give us gregrees; and on them gregrees we depend, and call upon God to help our gregrees to help us again." Then I asked him if he ever saw the gregrees do any thing for them: "You made them—how can a thing help you, that you made yourself?" He said, "Yes, they help us. Suppose my child, father, or mother sick, we take fowl

and rice, and cook it, and put it on the gregrees, and then they get well." I said, "Can the gregrees save your souls?" He said, "No; God save them." Then I said, "I tell you God has no pleasure in them things you do." I read to him the 115th Psalm, and explained the same, and concluded, saying, "If you do not leave off these things, and serve the True and Living God, the words which you have now heard will be witness against you in the day when you die." He said, "God made me, and made the gregrees—I will not leave off my country-fashions: but go tell the man which sent you, that I am glad to hear the Word of God; but the women and gregrees I will not let go; nor will I leave off selling Slaves, for who will work for me when I get old?" I told him to shew me a gregree that had made Slaves. He said there was no gregree that had made them. I asked again, "Who made them?" He said, "God." I then read the First Chapter of Genesis, and the Second and Third, and told him how God made man—that he made one man and one woman, not one man and six or ten women; and that God made only one man, and not one man and twenty slaves. He could not answer, only said it was hard to leave off country-fashion.

*Dec. 10. Sunday.* About twelve o'clock, 179 men and women, beside children, came to hear the Word of God. I read and explained to them the Fifth Chapter of Matthew: they were all very attentive.

The Headmen asked me, "Who wrote this Book?" "the man of God, Moses; and others."—He did not answer.

Then some people said, "Mandingo man live here: he have God's Book." I said, "Call him, and let me see who he is." Then the man come. I asked him if he was a Mandingo man. He said, "Yes."—"You know book?" "Yes."—He said, "Where you came from?" I said, "From Sierra Leone."—He said, "What you come to do?" I said, "To tell the people about the True God."—He said, "You only come to make the people fools. That is not God's Book. God's Book came from the East, but you came from the West: your book is Devil's Book."—I said, "Where is your book? Go and fetch it. Let us see which is God's Book." He said, "It is in the house: I will not go and fetch it."—I said, "Who made your book?" He said, "Mahomed."—"What good thing did Mahomed?" He said, "Tell me your God's name first." I said, "Jesus Christ, the Son of God; who is over all,

God blessed for ever: Amen" He did not answer.—I said, "Did you ever hear of a man having that name?" He said, "No, because it is a bad name." I said, "Mahomed is a man's name: but the name of Jesus Christ is a name above all names." He said, "Mahomed is God's name:—he is God." I said, "Can Mahomed be God, who was a thief, and robbed and plundered and made himself big?" When he heard that, he got angry, got up, and walked out of the door.—I said, "stop, I have not done yet; don't be angry." I opened the Bible, and read the fifth of Matthew, 44, 45; explained it, and asked him if Mahomed commanded the same. He said nothing. I then said, "Mahomed tells you to fight them that fight you, and to keep many women: and why do you make gregrees and sell them? I come to tell the people God's word, for nothing; but you come and make gregrees, and sell them; and so get your living." He was very angry, and could not answer; but spake very much in his own country-tongue. I think he cursed me much. Then the people laughed at him, and told him to go away—they wanted to hear me about my God. He would not go. Then the Headman said, "Take him away, before he gets mad." Then the people laid hold of him, and took him away.

Then I said, "I am sorry for that man: and suppose you like to hear him, I don't want to hinder you." Then the Headman said, "We never saw a man come and tell us them things; we are glad to hear you, and we will try to do these things you tell us." He asked me further, when I wanted to go. I said, "To-day, because one town close by—I must go and tell the people the same thing." He said, "Tell the man who send you, that we are glad to hear that word; and, if he is willing, we want to send our children to him; and if you like, you shall take one now, that they may learn the word of God, and tell us. Tell the man that send you, to send you again soon, and other people, to tell us the word of God." I said that I had no orders to bring children, but I would let him know when I came again. He said, "Good bye; and begged me to come again soon.

*Dec. 23, 1821.* Left Kent for Regent's Town: walked all night, and got to Regent's Town on Sunday Morning, 5 o'clock.

Praise and glory be to God, who has brought me back again! Oh may He bless the Word to my poor country people! May the Holy Spirit teach them, and bless it to their hearts! May he give them faith, through Jesus Christ our Lord! Amen.



*Mr. G. Caulker's testimony respecting William Tamba's visit.*

In a letter of Dec. 17, 1820, Mr. George Caulker bears the following testimony to the manner in which William Tamba executed his Mission:—

I have the pleasure of giving you these few lines by William Tamba; who has exerted himself, with a great deal of credit on his part, and much to my satisfaction: he intends from here to go to you, by Ribbe and Barbara. Could the Society spare him again before the Rains, before the people be lulled again to sleep? as they are much led now to see the meaning of a Sabbath-day.

Tamba has behaved in a most Christian manner, all the time he has been here; and has given the enemies of religion no room for scandal.

GRAND BASSA.

AMERICAN COLONIZATION SOCIETY.

The London Missionary Register, in speaking of the American Colony in Africa, introduces the following interesting Remarks and Extracts.

*Purchase of land for a Colony, at St. John's River.*

In our last Number we stated the intention of the American Agents to proceed down the coast; and that they were to be accompanied by William Tamba and William Davis, two of the Church Missionary Society's Native Teachers. By despatches just arrived, we learn that they have succeeded in their object.

Mr. Andrus and Mr. Bacon, with their two native friends, left Sierra Leone, in a schooner, on the 22d of March. On the 1st of April, they reached the Bassa country. The old king, John, who received Mr. Cates very cordially on his visit to these places, is since dead. He had been succeeded by King Ben. On the 12th of April, King Ben and the Headmen held a palaver with the visitors; when an agreement was made for a quantity of land, to be held by an annual payment, or tribute, of two casks of rum, two casks of manufactured tobacco, one box of pipes, twenty pieces of cloth, and other articles. The king's son accompanied the agents to Sierra Leone. William Tamba, on the return of the

schooner, was put on shore at the Plantains, and proceeded on another journey among the Sherbro people.

The following extract of a letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27, 1821, states some of the interesting circumstances under which the negotiation was brought to a successful termination;—

Last night I was agreeably surprised at the sight of Mr. Bacon, who has been down the coast to the Bassa country. William Davis also returned; and they were accompanied by the king's son of that country. William Tamba is gone again on a visit to the Sherbro people.

The missionaries have succeeded in obtaining land: they have a sufficient quantity to begin a Colony in the Bassa country. It appears that the king of that country is in earnest, or he would not have sent his son; which may be taken as a token of his sincerity, in respect to his promise of the land. I cannot express what I felt, when the news reached my ears. A heavy burden fell at once from my mind, which has been there ever since I heard of the death of Mr. Cates; for he, humanly speaking, died in consequence of the fatigue which he endured in going to that country; and I was the cause of his undertaking the journey; for I first proposed it to him, and then urged a special meeting to be held for the purpose. But now I see, that had not Mr. Cates gone thither, the missionaries would not have received land. William Davis produced the agreement which the King had made with Mr. Cates, and which opened the way immediately.

The people were in the evening school when William Davis and the prince arrived. I took the prince to the school house; and, had our friends in England seen the sight, they would have wept for joy. His countrymen, who were standing in their respective classes, left them without asking leave, surrounded the son of their king, shook hands with him in the most affectionate manner, and inquired after their relatives. Some leaped for joy when they heard that their parents were alive: and the prospect of the Gospel soon sounding in their ears, caused such sensations as cannot well be described. David Noah heard that his father and brethren were all alive and well. William Davis said that he had seen some of those who had sold him; and who tried to hide themselves, being ashamed to look at him: the mistress

of his last master (who sold him to the Portuguese,) when she saw him she ran toward him, and fell round his neck and wept: he heard also that his mother was alive; but she was too far in the interior to enable him to pay her a visit this time: he, however, sent her a present, and word that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before. Is this not a Joseph's case? Oh how wonderful are the ways of the Lord!

The missionaries have agreed to settle on the shores of the Bassa country, in the beginning of next dry season.

The journey of Mr. Cates, referred to in this extract, was noticed in our last Volume.

It was the intention of the Church Missionary Society, to embrace the first opportunity of entering on the promising field among the Bassa people, which Mr. Cates's visit had opened. The Society will greatly rejoice that American Christians have gained a footing there; and and that its own previous researches and labours have led, in any measure, to the attainment of their object. The new colony will serve as a point of support to the exertions of native, as well as of American and English Christians, to diffuse the light of the Gospel on these shores.

As these circumstances have given new interest to Mr. Cates' proceedings with the inhabitants of the country where the American settlement is to be formed, we shall extract from his Journal the chief particulars which occurred:—

*March 6, 1819.*—At six o'clock, we proceeded to a small town at the bar of St. John's River. Davis read a few verses of the second chapter of Isaiah, and addressed the people. They were attentive and willing to hear; but could say nothing as to the probability of a person being allowed to settle among them as a teacher.

At two o'clock we procured a canoe, and crossed the river in search of John White, the headman, who was to conduct us to King John. After walking about three miles on the sand-beach, we arrived at a town of kroomen and fishermen. Here we learnt that John White's town was some miles

further on, but that he was gone to King John's town to attend the funeral of a deceased headman. We set off, therefore, for the King's town.

We had not gone far, before a man came after us from John White, saying that he would meet us at a small town in the way. We proceeded thither, and found him waiting. He conducted us to King John's town.

King John's town is about six miles from the sand-beach, in a fertile country. The soil appears good; and though in the midst of the dry season, there is plenty of grass to support the numerous cattle which graze round the town. The houses are generally circular, the roofs commencing at about three feet from the ground: many of them are carried up, in a conical shape, to the height of twenty or twenty-five feet; the top being defended by a turf of earth, on which a plant resembling house-leek grows. They are better built than any that we have lately seen. Mud walls and matted floors are common.

Our arrival was soon noised abroad; when men, women and children ran together to look at the white man. I was sitting in a large palaver house, which in less than ten minutes was so filled with people, that the heat became quite oppressive; while the noise was such, that a stentor must have despaired of being heard. I was obliged to move into the open air, where I sat nearly half an hour to gratify their curiosity. It was amusing to observe the various countenances which surrounded me. Many of the men came to shake my hand; while the women pressed on the shoulders of the men, and thrust the children under their arms and legs in all directions, with various indications of surprise or fear. After the crowd of men and women had retired, the children seemed determined to indulge a little longer in the novel sight; and moved round me at a few yards' distance, to survey both back and front, as we would do chained wild beasts.

The approach of the king was now announced. Some mats were spread; and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The king is a feeble old man; but possesses his faculties much better than I expected. He was dressed in a long robe of country-cloth, made in the Mandingo style; and had on his head a blue scarlet cloth cap, ornamented with vandyke and tassels. By the help of a staff, he was able to walk to his seat; and his sight was sufficient to distinguish me very readily. He inquired after my health, my name, and my business. Being



satisfied on these points, he said he was glad to see me, and to hear what I told him. As it was getting dark, I deferred a longer interview till the morning; telling the king, that if he would then assemble his people, we would read the book which we had brought, and talk to them about it. He cheerfully assented: and after a little more conversation respecting the places which we had visited, whence we came, and the doctrine that we taught, he went away.

The people then began to express their opinions about us. That we should have walked from Sierra Leone, seemed almost incredible: and in order to get rid of the difficulty, one man stated it to be his opinion, that I came down from heaven; which he thought, of course, a shorter journey.

The king supplied us with a house: and, soon after, sent a large bowl of beef and soup; but as it had too large a portion of palm-oil for my taste, the men enjoyed the benefit of it. In an open shed, near the house appropriated to our use, was the unburied body of the deceased headman, as they reported. Before we began our meeting for prayer, the people had assembled at this shed, with drums and horns, howling and dancing in the extravagant manner which we had before witnessed. I expected that we should scarcely be able to hear the voice of prayer for their noise; but, before the first hymn was finished, they heard us, and left their dancing to come and look at us: nor did they begin any more during the night, to my great comfort.

*March 7, 1819, Sunday.*—The king sent word, that, by eight o'clock, he wanted to hear our book. I went, therefore, with Tamba and Davis. We found him seated on a leopard's skin, on a mat on the ground, in a small court surrounded with houses, which were connected by mud walls, and through which there were three entrances. His head, in addition to the red cap, was now surrounded with an enormous quantity of leopard's teeth tied together. There did not appear less than two hundred, the weight of which must have been severely felt by his enfeebled neck. About thirty people were admitted with us, and the doors were shut. I read part of the eighteenth chapter of Matthew, and addressed them; Davis repeating, in Bassa, what I said. They were very attentive; and seemed thankful for the instruction given them, and much surprised at seeing a countryman of their own so far elevated above them. Having concluded, I told the king that I should like, in the fore-

noon, to speak to his people more publicly, in some place where all who wished might attend. He said, he was willing, and should be glad himself to be present.

I had not long returned to the house, before the king followed me; and having ordered his people to catch a small bull, he presented it to me, begging that I would accept it, and order one of my people to kill it. I thanked him; but said, as there would be much more than we could eat while it would be good, I would rather decline so bountiful a present. If that were the case, he said, I should take as much as I liked, and he would take the rest. I again thanked him, but still declined: it being Sunday, I did not like that the men should be so employed. All, however, would not avail, but take a part I must. The king therefore ordered his people to kill it; and, when dead, would not take a piece till I had chosen which part I thought proper. I complied, and took about a quarter, but he would make it up nearly half. He inquired whether our great knowledge was acquired at all by any particular diet. Being told that it was not; but that all which we knew naturally, others were equally capable of obtaining by a little study; and that all which we knew spiritually, God could teach him and his people; he seemed surprised.

It was twelve o'clock before we were ready for morning service, which we held in the palaver house. I had no sooner entered, than the people flocked together in crowds, to hear the surprising things about which we talked: in a few minutes, the king came; when between two and three hundred persons seated themselves around, and were silent beyond what I could have expected from such untutored people.

We began by singing part of the nineteenth Psalm. I then prayed; and William Davis explained the meaning of each of these services to them. I then read the second chapter of Genesis; and spoke briefly on the creation of man in a state of happiness, and contrasted it with his present state; leaving William Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice, he stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with justice and mercy enjoined by the Word of God; on which the whole congregation, which had hitherto been silent, set up two or three loud shouts, as if they had been electrified. On inquiry, I found that these were shouts of approbation, and meant that what we said was very good. As soon as silence

was restored, Davis finished his discourse; and, after singing the hundred and seventeenth Psalm, and praying, we concluded the service; promising to meet them again before night, as they seemed still disposed to hear.

At five o'clock, we had afternoon service. I read the third chapter of Genesis; and explained to them the fall of man, and the curse of God incurred thereby; and then, directing them to Jesus as the all-sufficient Saviour, concluded with prayer. They were quite willing to hear, and professed to approve what was said. The poor old king, especially, seemed desirous that himself and his people should have instruction.

*March 8, 1819.*—They kept up drumming and dancing to a very late hour last night, and deprived me of rest. The king came early this morning, to ask after my health; and to tell me that he liked the proposal which I had made, of sending William Davis to teach them.

Four or five times in the course of the day, I was called on to read to them; and their desire to hear continued unabated. They busied themselves in devising means of remembering the different parts of Scripture which I read. The king begged hard that I would stay till all the headmen should have time to arrive and hear. Toward night I was seized with pain in the head, which prevented my going out again.

*March 10.*—I continued very unwell most part of the day; but towards night was a little better. I took the opportunity of going to the king, to hear his final determination, which he gave, by assuring me that he should be glad to receive and afford protection to William Davis, to live as a teacher among them. He requested that I would leave him a book, to state what I had told him; with this I complied, and took down his answer in a book for myself.

There is abundant room for as many teachers as we can send them, and there appears a great disposition to receive them.

*March 11.*—The king came early to see me, and bid me farewell.

Soon after seven o'clock, we left his town, on our way back, having repeated our mutual desire for the instruction of the Bassa country.

It is stated in a New-York paper of August the 20th, that the tract of land purchased by the American Agents is estimated at between thirty and forty miles square. It is situated on St. John's River, about the 6th degree of North latitude. It is said to be healthy and

fertile—lying high—and producing rice of an excellent quality, with all kinds of of tropical grains and fruits, and very good coffee, cotton, and tobacco. The water is good, and the river furnishes the best fish and oysters. The purchase has been effected, it is said, on the most advantageous terms; the cost, in America, of the annual supply of articles agreed for in return for the land being about 300 dollars.

We regret to state that the settlers have encountered another trial in the death of the Rev. J. R. Andrus, and the return of Mr. Bacon: "A very great loss," says Mr. Johnson, "humanly speaking, to the cause of Africa."

#### LONDON MISSIONARY SOCIETY.

The Directors of the London Missionary Society consider the cultivation of Christian affection, by the Societies instituted for promoting the salvation of the heathen, as presenting to such Societies strong ground to hope that their operations for this purpose will eventually be crowned with success. They conclude their Report with the following forcible appeal on this subject, and on the necessity of importunate prayer:—

Our Lord, who was Himself the first and most illustrious Christian Missionary, has pointed out the intimate connection which subsists between the union of Christians and the acknowledgment of his Messiahship by mankind at large. In words familiar to us all, He thus intercedes, at once for the Church and for the World—*That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, THAT the world may believe that Thou hast sent me.* Here the moral connexion to which we have adverted, is established by the highest authority, and on the most solemn occasion.

The history of the Church at Thessalonica presents us with a practical illustration of the principle. The Thessalonians, among other evangelical virtues for which they were renowned, were particularly distinguished by the exercise **MUTUAL LOVE** (the very bond of Christian Unity,) inasmuch that the Apostle Paul seems to hesitate as to the necessity of enforcing on them the practice of this duty:—*As touching brotherly love, says he, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And, indeed,*



*ye do it toward all the brethren which are in all Macedonia.* Now it is to these very Thessalonians that the Apostle Paul addresses the following language—FROM YOU SOUNDED OUT THE WORD OF THE LORD, *not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.*

In reference, then, to the future success of the important undertakings in which we are engaged, as well as on less general grounds, may it be our study, Christian brethren, to cultivate more diligently the spirit of Christian love and unity, not only towards the members of our own particular body, but also towards the members of similar and kindred Institutions, as well as Christians in general. Having begun in this spirit, let us proceed in this spirit; and, as the Apostle exhorts the Thessalonians, who were already distinguished for its exercise, so may we also *increase more and more.*

It is with much satisfaction, that the Directors, in this place, advert to the spirit of cordial good-will and friendly co-operation already manifested by the conductors, members, and missionaries of the various Missionary Societies, as well as the conductors and members of kindred Institutions, both in this and other countries, toward one another; not only as being an indication of improvement in the general temper of the great Christian community, but, in concurrence with what has been already remarked, as an encouraging presage also to the respective Societies of success in their several distinct lines of operation, as well as a pledge of the ultimate triumph of the sacred cause in which they are respectively engaged. It is possible indeed that there may exist a spirit of rivalry among us; but then it is a rivalry like that of the angels, who strive which shall best promote the cause of God—a rivalry that occasions no disorder, provokes no envy, and incurs no guilt.

In conclusion, dear brethren, the Directors beg leave to direct your attention to the high and indispensable importance of prayer in connexion with missionary efforts. If this duty be neglected, in vain do we wisely plan, or vigorously execute, or liberally bestow, or promptly avail ourselves of new openings for missionary exertions. On the constancy and fervency of our prayers for the Divine direction and influence, will depend much of the spirit of faith and love, with which, individually, we shall act, while fulfilling our respective duties, in the furtherance of this great and blessed undertaking; and, according to the

degree in which the spirit of ardent and importunate supplication prevails among the mass of Christians who support such Institutions (including particularly the individuals who have the immediate management of their concerns, and those who labour, under their direction, in foreign climes,) are we authorised to expect that their career will be successful, and the final results glorious. May the God of all grace mercifully vouchsafe this spirit to every member of this and of every similar Society! Amen!

#### RUSSIA.

##### ST. PETERSBURG.

*Extract of a letter from Mr. Knill, dated St. Petersburg, 30th July, 1821.*

I am not now exactly engaged in missionary labours, yet I have reason to rejoice that the Lord is making me useful to one and another, and to many. Every week brings some new glories to Messiah through my instrumentality, for which I desire to adore His infinite loving kindness.

I am just now going to print 5,000 tracts for the *Finns*. They are at present some of the most interesting people in the Empire. They are literally hungering and thirsting for the bread and water of life.

A gentleman from *Æsel*, an island in the Baltic, has just called upon me with the cheering news, that his countrymen have sent from their native isle a sum of money to the St. Petersburg Bible Society, to aid its benevolent operations, by expressing a desire that it may be appropriated *entirely to the Heathen*. Their hearts are touched with feelings of compassion towards those who worship idols.

#### AMERICAN EDUCATION SOCIETY.

##### SIXTH REPORT.

(Continued from page 429.)

In this great enterprize of christian benevolence, a confident reliance is placed upon the spirited and continued efforts of Branch and Auxiliary Societies. While all these have shown a laudable zeal in this good cause, some of them have set a noble example of systematic and most vigorous exertion. The Norfolk Auxiliary Society was organized in 1816. Within the five years of its existence, besides defraying its own incidental charges, it has made disbursements to the Treasury of the Parent Society amounting to \$4,579, 31.

The Young Men's Auxiliary Society of Boston has existed two years; and within that time has raised by persevering ef-



forts, and added to the common stock, the amount of \$1,000.

How can young men, especially young men who have enjoyed the advantage of a public education, better express their gratitude to God for his gifts to them, than by exerting their influence, and contributing liberally of their substance, to enable other young men, who are destitute of their means, to qualify themselves for the service of God and their generation, in the gospel ministry?

Since the last annual meeting of this society, the North-Western Branch, in the State of Vermont, has been formed, with the prospect of doing much for the general cause. Though its operations commenced so recently, it has already under its care 26 Beneficiaries.

The Female Auxiliary Education Society of Salem and vicinity has been perseveringly engaged five years and has contributed \$695, 03. The contributions the last year exceed those of any preceding year.

The Female Auxiliary Society of Boston and vicinity has, in three years, contributed to the funds \$1,119, 32.

The Graham Society of Boston, from January 1817, to January 1821, have aided 42 Beneficiaries of the American Education Society in articles of clothing to the amount of \$626, 27.

The Editor of Babington's Treatise on Education has paid into the Treasury of this Society \$350, as the avails of that useful work.

Honourable notice is also due to those numerous females, in various parts of the country, whose charities have afforded such important aid to this institution.

Of 58 Societies, which are auxiliary to this, 31 are composed of Females. And though some of their contributions may be comparatively small, it should stimulate them to unremitted exertion, to consider, that majestic rivers, which, "fertilize provinces and enrich kingdoms," receive all their waters from little streams.

How can females better testify their regard for that religion, to which they are indebted for their elevation of character, their influence in society, and their present and future happiness, than by doing all in their power to increase the number of those, whose office it is, to defend, teach and propagate, that same religion.

By comparing, it appears, that while 63 new beneficiaries have been placed upon the funds, during the present year, and notwithstanding the extraordinary efforts of the Directors, the amount of receipts, at the treasury falls more than \$2,000 below

the amount received the last year, and more than \$6,000 below the amount received the year before. It is, therefore, as plain as arithmetic can make it that this institution must languish, unless the friends of Zion will maintain its health and vigor, by constant, systematic and increased contributions.

And is there a want of motives to such an effort? The object of this institution, and the plan on which the object is pursued have received the decided approbation of the Christian public.

If, then, the Christian ministry is of vast importance to the salvation of men, and the want of preachers is great and increasing, must not those, who are convinced of these facts, allow to the claims of this Society, a magnitude, inferior to the claims of no other institution? Of the former of these facts, it must be taken for granted, that every man, who believes in the necessity of the gospel, believes in the necessity that the gospel should be preached. And as to the latter fact, the great and increasing want of preachers, the evidence has been too diligently sought, too ably and fully exhibited, too often repeated, and too widely spread in our land, to leave a doubt in the mind of any enlightened christian.

But the evidence already overwhelming, is daily increasing. The Macedonian cry from every part of the country, waxes louder, and louder, **SEND US MISSIONARIES, SEND US PASTORS.**

The following appalling facts are drawn from the most authentic sources.

In the state of Maine are 127 towns, many of them extensive and populous, that are destitute of Congregational, Presbyterian and Episcopalian ministers. In 1813 in two counties of New-Hampshire, were 45 destitute towns. In Vermont, 81 towns have no minister, of any denomination and 139 have no Congregational, Presbyterian, or Episcopalian minister.

There are 53 destitute congregations, in Massachusetts, and 35 in Connecticut, and 332 in South Carolina. In the Presbyterian connexion in the United States are 451 vacant churches, and in the Baptist connexion ONE THOUSAND. All Indiana, Illinois, Missouri, and the Michigan Territory, are destitute of regularly educated ministers, except so far as 16 can supply a population of 300,000, scattered over a territory almost three times as large as New-England.

A table, made with great care, from information obtained from gentlemen in civil office from almost all the counties in Vir-



nia, furnishes the following melancholy results: In that ancient and opulent state, there are not as many Baptist ministers, in proportion to the population, as in Connecticut. 46 counties have no Presbyterian minister. 62 counties have no Episcopalian minister. The whole State has not one Congregational minister. 46 counties, containing a population of more than 304,000, have neither an Episcopalian or Presbyterian minister. The state contains 974,000 inhabitants, and but 92 Presbyterian and Episcopalian ministers, leaving upwards of 882,000, souls, destitute of such ministers. Such facts must be reiterated or forgotten.

When we view the great moral waste spread out before us, in connexion with the unexampled growth of our country, how dark and portentous is the prospect.

In 1810, the population of the United States, was 7,323,903. By the recent official report of the Treasury, it appears that our population increases 34 per cent in 10 years. The census of 1820, gives a population of almost 10,000,000. On this ratio of increase, in 50 years, there will be about 45,000,000; enough to give all the territory, within the limits of the States, belonging to the Union, a population as dense as that of Connecticut. To supply this population as well as Connecticut is supplied, would require 45,000 ministers. But in the last 70 years, the number of ministers was a little more than doubled. If we allow that the number will double in the next 50 years, there will then be but 6,000, not as many as are wanted at this moment.

War, famine and pestilence, may retard the rapid growth of our nation. But from the immense extent of our territory, the fertility of our soil, the salubrity of our climate, and the enterprising character of our citizens, we may fairly calculate, that the increase of our population will not be checked for a hundred years. On this supposition, our country would then contain 177,000,000 of souls, a number nearly equal to the population of Europe, and, if spread over our whole territory, between the Atlantic and Pacific Ocean would be less dense than the present population of Massachusetts. The prospect is grand. But how is it darkened by the moral desolation, that will overspread this vast empire, unless stayed by omnipotence, through the agency of christians: unless the friends of the Redeemer have more of his spirit; his zeal for God,—his love to man,—his self-denial perseverance in the mighty enterprise of saving a lost world. This enterprise must be achieved "by the preaching of the gospel;" and the company of the preachers

must be great. If mountains of difficulty obstruct the way, they will sink before the power of faith. A stronger impulse must be given, to the tone of feeling and action in the christian community. The word and providence of God warrant the fullest confidence, that when the friends of Zion unite, with system and energy, on christian principles, to accomplish the purposes of divine grace, every mountain will be brought low, and every valley exalted; the crooked ways will be made straight, and the rough places smooth.

To excite the friends of this Society to a more systematic and vigorous action, the Directors respectfully propose the following ways and means, for increasing its funds.

1. Let the churches become Education Societies. To christian professors, we appeal with confidence. Those, who enjoy the regular ministrations of the gospel, and appreciate their importance, will naturally care for the destitute. Those who have been washed in redeeming blood, and tasted the sweetness of the liberty of Christ, will have bowels of compassion, for the millions living without God, and dying in spiritual thralldom.

Several churches have given the example. The churches in Hartford, Farmington Pittsfield, Lenox, Lee, Stockbridge, Goshen, Old South and Park-street, in Boston, in the Theological Seminary in Andover, the Presbyterian church in Newburyport, and the churches in Beverly and Portland, have in effect become Education Societies, and support 27 beneficiaries.

2. Let females adopt, more extensively, the plan of constituting their pastors members for life.

In this way, so easy in itself, and so pleasant to all concerned, more than \$5,000 have been already received into the treasury.

Were all the ministers of the Presbyterian and Congregational churches, in this country, made life members, the sums would amount to \$80,000, more than all the Society has ever received, and, of course, more than enough to do as much as the Society has already done. If we consider the number of ministers this sum would educate, and the number of souls they would probably be instrumental of saving from eternal death, how great is the object.

3. Let every person, who is able, engage to support one beneficiary.

The circumstances, of a pious youth, whose parents were unable to assist him, and who was fearful of entirely failing in his efforts to obtain an education, were stated by one of our agents to a gentleman, who immediately sent him the following letter.



"DEAR SIR,—I am ready to commence, and I trust in God, for future ability, to furnish the means to educate——, the son of——, in a manner, suitable to qualify him in the hand of our Great High Priest, to preach the unsearchable riches of Christ, to a perishing world. I accept with gratitude, your kind offer, to make this resolution known to him and his friend, and your agency in forwarding the arrangement, for me, which, I trust, is dedicated by the Spirit of our common Lord. You are hereby *authorized* to make the arrangement for me, and the enclosed draft will be duly honoured to commence it. And may our Heavenly Father make the youth a rich and lasting blessing to the world, and to the church of our blessed Redeemer."

The circumstances of a charity student were stated to another gentleman; how the young man had left his father's house and travelled many hundred miles, on foot, to seek assistance in prosecuting his studies, till his heart almost failed him; on which the gentleman wrote the following letter.

"DEAR SIR,—The situation of——, in—— College' calls upon my feelings to assist him. If you approve of my purpose, you may authorize him to expect from me, upon the first day of June in each year, for four successive years, the sum of \$50, in all \$200. I wish him to understand that I discontinue this assistance, in case he should within the above period, relinquish his literary studies, or cease in your opinion, to give evidence of vital piety. I trust in God, that I shall not fail of the will and ability to fulfil this promise."

These examples are strongly recommended to the imitation of the wealthy. How can they better invest a portion of their abundance, than by thus lending it to the Lord? In this way, how easily might many hundreds of pious youth, whose hearts throb with desire to preach the gospel, but who are cramped under the pressure of poverty, be raised up to bless their benefactors and the church.

4. Efforts should be made to increase the number of annual subscribers.

5 Let men of different occupations devote a specific proportion of their income to the object of the Education Society.

Ministers might devote their marriage fees for one or two months in a year to this sacred charity. Merchants might return a certain proportion of their gain to him, who owns the silver and gold, and holds the winds and waves in his hand. This would be the best insurance of their property.

Let the trader consider how entirely his

loss and gain is at the disposal of divine providence, and ask how he can find the best security.

Let mechanics set apart one or two days in each month, to labour for the Education Society, remembering from whom they receive their strength to labour, and all their success in business.

This plan if generally adopted, would greatly enrich the treasury of the Lord, without impoverishing the donors.

6 Let Education Fields be set apart, in all our farming towns.

Let every good man give each of his sons a small piece of ground to cultivate, and encourage a generous emulation to produce the greatest amount for the Education Society.

The young men of every town, with scarcely any sacrifice, might combine to cultivate a large field for this object.

Though little has yet been done in this way, a great revenue might thus be easily obtained.

Let the charity students in every Academy and in every College be furnished with a field to cultivate for their own benefit. While they would thus do something for themselves, they would remove some of the common objections to Education Societies;—that beneficiaries are idle; that they are too proud to work with their hands: that they are in danger of losing their health for want of exercise.

7. The design of the Society might be greatly aided by donations in clothing. Articles of clothing are much needed. Donations of this sort, are to the Society equivalent to their worth in money. Those who have made exertions to procure boxes of clothing, will accept the grateful acknowledgments of the Directors.

8. Important aid may be afforded by subscriptions for boarding beneficiaries, in the neighborhood of academies and colleges. The Directors have the satisfaction to state, that this plan has been adopted in Lenox, Stockbridge, Richmond, Pittsfield, and in several other places with good success.

9. Let Booksellers and other gentlemen be induced to make life subscriptions in books.

In conclusion, the Directors, impressed with the magnitude and sacredness of the objects committed to their trust, call upon the friends of religion, and of man, throughout the country, to pause and view this object, and ask themselves, whether, in the midst of privileges, they are duly affected with the wants and woes, which cry to them for relief, and whether they have given to the extent of their ability!



For the Religious Intelligencer.

REMARKS ON A PIECE IN NO. 24, ENTITLED  
THOUGHTS RESPECTING THE JEWS.

MR. EDITOR—I agree with the writer of the piece referred to, (see page 379) in his views of the importance of the Jewish nation, and the great importance of their conversion to the Christian faith. I also agree with him in believing that they will as a nation be restored to the land of promise: and it is *my* expectation, as well as *his*, that they will return to their own land as *Jews*, and not as *Christians*. But there are some thoughts contained in this piece which appear calculated to do hurt. "Here then," says the writer, "we are led to see one of the great errors and inconsistencies of many thousands of benevolent people among the Gentile nations; they wish for and labour much to christianize the Jews, which, if they could effect, without restoring them to their national rights and privileges, would be doing the world an unspeakable injury. For should they, as a nation, be brought into the Gentile churches, how soon would they, by intermarriages and other worldly alliances, be swallowed up and lost, as to their national existence? For in such case, how could many of the prophecies ever have a visible fulfilment? Thus while many holy and truly pious people are earnestly praying for the conversion of the Jews and the establishment of Gospel light in the world, they are standing in their own light and obscuring the light of revelation. Are we not from hence led to see, that the Christian Church have taken hold of the business of converting the Jews, at the wrong end entirely? Let them first be restored that the prophecies may be fulfilled."

From what is contained in the above quotation, it appears that the writer casts blame on those many thousands among the Gentile nations who are praying and labouring for the conversion of the Jews. But wherein, I would ask, consists their blame? The writer, on whom we are remarking, would reply, Herein is your blame;—you are seeking to convert the Jews in Christian lands, when God's plan, as appears by the prophecies, is to restore them to their own land and convert them there. But will the writer be so kind as to tell us what measures these benevolent people shall take to place the Jews again in Canaan? Shall Christendom unite in another crusade to conquer the holy land, with a view to deliver it up to the Jews? The children of Israel once had a command from the high Possessor of heaven

and earth to take possession of it in this way: but I do not know that the Scriptures furnish the Christian nations with any divine warrant to take the same method to replace that people in the land of promise. We ought also to remember, that the Christian Church, as a Church, have no carnal weapons put into their hands. Besides, those benevolent people who are praying, contributing money, and otherwise labouring for the conversion of the children of Abraham, are but a small part of the visible Church: now shall these whose heart's desire and prayer to God for Israel is, that they may be saved, be blamed for making such efforts for their salvation as are within their power, because they do not effect something which is beyond their power? Those who believe in the literal restoration of Israel, will undoubtedly pray for this blessing. But is it wrong to pray for their conversion until we have seen them restored? If I meet a Jew out of the holy land, may I not reason with him out of the scriptures, and seek to persuade him that Jesus is the Christ? And if I could have access to a whole assembly of them, who would forbid me to do the same? Has not the Saviour commanded his ministers to go into all the world and preach the Gospel to every creature? Does not this commission include to Jews? and is not the command now in full force?

The writer of the piece, on which we are remarking, seems to have made a mistake, by supposing the *prophecies* to be a *rule of duty*. The *commands*, and the *decrees* of God, are the rule of our duty. Even when the decrees are revealed, (as they are in scripture prophecies,) before they are made known by the events to which they relate, they do not become a rule. When Christ had foretold Peter that he could deny him, this prediction became no rule to regulate his conduct. It is not entrusted with the Christian Church to see to it that they fulfil the prophecies of the Bible, but its commands. God himself will see to it, that all which he has foretold shall come to pass. When the disciples of Christ were made instrumental in fulfilling the predictions of the Old Testament, it is evident that it was without design on their part; as appears from *John* xii. 16. "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." By what means the God of Israel will replace his ancient covenant people in the land which he gave to their fathers, I know not, nor am I greatly concerned to know:

God will see to that matter himself. If I have any thing to do about it, I wait for his providence to point it out. But it is clear that we have all of us something to do to promote the salvation of the seed of Jacob. The Lord has placed them in the midst of us, that we might have opportunity to requite the kindness which we Gentiles have received from their nation. We have neglected them too long; and may God forbid that the feeble attempts, which are beginning to be made for their conversion, should be in the least degree discouraged!

SILVANUS.

*From the Christian Herald.*

The following letter was addressed, by a gentleman in a neighbouring city, to his brother, who lived in a place where the Lord had commenced, and is still carrying on, an extensive work of grace. It has been extensively circulated in private circles, with the salutary effect of producing a spirit of inquiry on the important subject of the soul's salvation. If any of our readers have not experienced that change of heart which the Gospel requires, (John iii.) we would urge them to adopt the plan here recommended, and to begin *at once* the work of repentance and reformation.

TO MY BROTHER.

You believe, yes, you *know* that a total renovation of soul must take place, to prepare you for heaven,—that you do not cordially love God, or love his glory,—that you have not committed your soul to Christ, to be saved by his merits,—that you are therefore spiritually dead, with the tremendous guilt of rejecting Christ, who calls you to life—of rejecting him under the most melting circumstances, while the tears of a beloved parent were united to the entreaties of him who died for you. Will you speak of the hardness of your heart? I know it; I have gone through with all that you feel. I know what it is to wrestle with a heart that will not bow. But, my brother, you know as well as I, that there is no want of power—no want of capacity—nothing that can excuse your rebellion for a moment. God forbid that any metaphysical subtleties should shield your conscience from the sword of the Spirit. Deal honestly with yourself, as an accountable being, and tell me, is there any reason why you should not love God with all your heart—repent of sin, and accept the Saviour this very mo-

ment? Is God a hard master in demanding it? Will you ever have a greater capacity to do it? Is the unbending opposition of your will and affections an excuse or an aggravation of your guilt? But how is this hardness of heart to be subdued? Never, my dear brother, but by honestly endeavouring to do it, with a conviction that it must be done. Do you wish to feel your guilt, to find your heart melt and sink in a view of your ingratitude and rebellion? then go to God and pour out your heart in lamentations over its vileness, and go to Christ and receive him as your Saviour. "But," you say, "when I do this my heart is cold." If it ever becomes warm, if it ever melts, it will be in these struggles. Each effort to do your duty will revive the deplorable hardness of your heart—still more sensibly teach you the need of an almighty Saviour—will drive you from that refuge of lies, your own works, and make you despair at length of any help except from God. When you truly feel this, and cast yourself on the arm of Christ, sensible that you are justly perishing, and leaving to him what shall be done with you, the conflict will end, and your soul will find inexpressible peace. But beware of these struggles for the sake of feeling more. Let your design and effort be, honestly to do your duty, every time you appear before God, by then submitting to him. Though you have failed heretofore, perhaps you may succeed in the next effort, if it be greater. If you do not, it will still more affectingly discover your vileness, tear up your self-dependence and show you the need of Christ.

Let me tell my own experience. When I commenced this course of exertion, I scarcely felt any thing, but I gave up all pursuits, shut myself in a dark room with just light enough to read, deliberately arrayed before me the sins of my life, my rebellion, ingratitude, pride, envy and repinings. I read the 51st Psalm, 58th of Isaiah, and a parable of the prodigal—kneeled down every half hour, and strove to give myself to Christ—strove to hate myself. The more I laboured the more I saw my vileness, till at length my heart broke, and gave myself, as I

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hope, to Christ. I found it of great benefit not to conceal that I was anxious: the worldly let me alone—the good prayed for me—and, what is very important, I felt impelled, by consistency of character, to persevere in fleeing from the wrath to come. Every motive not absolutely sinful, should be brought to bear with combined force on the soul. And now, my dear brother, the Holy Spirit is in ———, and subduing many who thus strive for their salvation. Why may not you be saved, if you persevere in these efforts? Will you not promise me to commence the trial? Will there again be so favourable a season? Do you know that any other will be granted you, if you suffer this period to pass? I shall not cease to pray for you; but it will be with trembling despondency, and with the agonizing apprehension that all is in vain, that you only lived to fill up the measure of wrath.

Dear Brother, that measure, if it is ever poured out to you, will be more bitter, more overwhelming, than falls to the lot of but few in a Christian land.

Who has been warned with such tenderness? Over whom has so many prayers been poured out?—I enclose a letter which she wrote to me: When you read her own hand-writing, and see how she speaks of you—from the burstings of a mother's heart, you cannot but be melted. I need not ask you to forgive my plainness,—I need not tell you my tears stream on my paper, while I write. We stand in the presence of God, who is now searching our hearts. We are soon to answer for the manner we receive this subject. Oh! may you be saved: but may your blood not be on my soul!

*From the New Brunswick Times.*

**WILL OF THE HON. ELIAS BOUDINOT, LL. D.**

It is generally known that this distinguished Philanthropist has appropriated a large proportion of his estate to religious and charitable uses, and as it must be acceptable to all, and particularly advantageous to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

1. The sum of \$200, to be distributed by his daughter among ten poor widows.

2. He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which, she is to distribute among "the Friendly Society of females in Burlington."

3. He gives \$200 to the New-Jersey Bible Society, to be laid out in spectacles, for the use of indigent old persons, to enable them to read the Scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the society established in the state of New-York, for ameliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each, or at the option of the said society, the sum of \$1,000 within two years.

5. The sum of \$2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New-York and Philadelphia and to "the institution at Cornwall, in Connecticut, for educating the Heathen," respectively the sum of \$500.

7. To the trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for Pastors of Congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabethtown, N. J. and the Episcopal Church at Burlington.

8. The testator's library is left, after his daughter's death, to the Theological Seminary at Princeton, N. J.

9. 4,080 acres of land, in Luzerne county Penn. to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves—each student not to receive more than \$200 annually.

10. 4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the profits of which are to be appropriated \$1000 in the first instance, for the improvement of the cabinet of natural history and the residue for the establishment of fellowships in said college, so that no incumbent, however, be allowed more than \$250 per annum.

11. 4540 acres of land, in Lycoming county, Penn. to the American Board of Commissioners for Foreign Missions, in Mass. for the purpose of sending the gospel to the Heathen, and particularly to the Indians of this continent.

12. 3270 acres of land in the county of Bradford, and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance when necessary into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd and John Pintard, of New-York in trust for the AMERICAN BIBLE SOCIETY, 4589 acres of land in the

county of Northumberland, and state of Pennsylvania, the profits of which are to be applied to the general purposes of the institution, but especially to sending the gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms—from this fund a medal worth \$10 is to be given to any person who will undertake the purchase, and distribution of the wood gratuitously.

15. The sum of \$5000, to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New-York.

16. The residue of his estate, the Testator gives and devises to his trustees—and among the trusts, are the following of a public nature, to be carried into effect after his daughter's death.

1. To the trustees of the college of New-Jersey, the sum of \$10,000, half for the use of said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2. To the American Board of Commissioners for Foreign Missions, the sum of \$5,000, for like objects, as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connections, by a codicil, he gives the residue of his estate after the death of his daughter, and after satisfying his specific appropriations to the use of the General Assembly of the Presbyterian Church towards the support of such of the members as are of the Synod of N. Jersey, and whose salaries are insufficient for their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to missionary purposes, or to the use of the two education societies under the superintendence of the said General Assembly. The Trustees and Executors are—

Mrs. Susan Bradford, of Burlington.

Richard Stockton, Esq. Counsellor at Law, and Samuel Bayard, Esq. of Princeton.

Lucius H. Stockton, Counsellor at Law, Trenton.

Elias E. Boudinot, Esq. Newark, N. J.

#### INSTALLATION.

Nov. 7th, 1821.—The Rev. JOHN KEEP, was installed Pastor of the Congregational Church and Society in Homer, N. Y.

#### POETRY.

##### *Prayer for the Influence of the Holy Spirit in Aid of Missions.*

Who but thou, Almighty Spirit,  
Can the heathen world reclaim?  
Men may preach; but till Thou favour,  
Heathens will be still the same:  
Mighty Spirit!  
Witness to the Saviour's name.

See them torture their own bodies,  
Peace and pardon to obtain!  
Shew them how the blood of Jesus  
Cleanseth souls from ev'ry stain?  
Gracious Spirit!  
Let them peace and pardon gain.

See them, blind through superstition,  
Worship fiends instead of God;  
They will e'er insult th' Almighty,  
Till their hearts be thine abode:  
Holy Spirit!  
Lead them in the truth's blest road.

Thou hast promis'd by the prophets  
Glorious light in latter days:  
Come and bless bewilder'd nations,  
Change our pray'rs and tears to praise;  
Promis'd Spirit!  
Round the world diffuse thy rays.

All our hopes and pray'rs and labours,  
Must be vain without thine aid:  
But thou wilt not disappoint us,  
All is true that Thou hast said:  
Faithful Spirit!  
Soon thy gen'ral influence shed.

The members of the Association of the Western District of New-Haven county, are requested to meet at the house of the subscriber, on Tuesday the 11th instant, at 4 o'clock, P. M. for the purpose of ordaining Mr. JESSE STRATTON, as an evangelist to labour in the destitute parts of Virginia. Public exercises to commence on the following day, at half past ten, A. M.

JASON ALLEN, *Moderator.*

#### ORDINATION.

Nov. 28th, 1821.—The Rev. WM. J. ARMSTRONG, late of Bloomfield, was ordained by the Presbytery of New Brunswick, and installed Pastor of the Presbyterian Church in Trenton, N. J.

PUBLISHED EVERY SATURDAY,  
BY NATHAN WHITING.

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